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ECONOMY IN SMALL THINGS.

“And he said unto his disciples, Gather up the fragments that remain, that nothing be lost.”—JOHN vi., 12.

Although the miracles of our Master were very many, and although they excited, in various degrees, surprise, admiration, and gratitude, there were two that stood conspicuous above all the others, by reason of the critical results which followed.

The second of them (for I mention them in the inverse order)—namely, the raising of Lazarus from the dead, at that particular time, and under such circumstances, produced an impression upon the minds of the Pharisees and the rulers in Jerusalem which made it necessary for them to consummate their plans, and led proximately to the arrest and crucifixion of our Saviour. The other—the first—was the feeding of the “five thousand men, besides women and children,” on the northeastern point of the Sea of Galilee. This took place in the last months of the last year of our Saviour’s earthly life. It preceded by but a few weeks his ascension at Jerusalem. After that, he made a tour from Palestine to the boundary line of Tyre and Sidon; and then, abiding only a few days in Galilee, like a bird of passage he flew southward to Jerusalem, and entered upon the last days of his ministry there.

He went to this part of the lake, some of you will recollect, for retirement; but the people were in such a state of excitement that they would not let him retire. From every

quarter they gathered where they saw that he was going, and listened to his instructions through the day: and at night they were faint from lack of food; and then it was that he worked that miracle of multiplying the loaves and fishes, so that from five to eight thousand were fed.

Now, this was so undisguisedly a divine operation, there was in it such a manifest transcending of human power, that the whole multitude felt, "This is he that should come and deliver Israel"; and they sought to take him, and to make him king. When he refused, it offended them: they felt that he was a man who excited the most glowing expectations, and then declined to fulfill them. They felt that after all he was an enthusiast, and not a true man.

From this time forward, his popularity never gained. It never rose again. The people felt that they had been excited under his teaching through a misapprehension both as to his meaning and his purpose. The miracle consisted of an extraordinary multiplication of food from a few barley-loaves and a couple of fishes. These loaves, as distinguished from the wheaten loaf, were the food of the common people. It is an undistinguishable matter among us, because our poor are not so poor but that they live as the rich live. The day-laborer and the capitalist alike eat the wheaten loaf. But in the time of our Master the difference between the common people and the wealthy classes was marked by what they could afford to eat and drink; and the barley-loaf indicated poverty. The disciples, it seems, carried about with them barley-loaves—a fact which goes to show the low kind of fare which the Master, as well as they, subsisted upon. It was such loaves as these that were multiplied.

Now, while others of the evangelists mention the command to gather up the fragments, only John gives the reason of gathering them up—namely, "that nothing be wasted" (the word which is translated *lost* should be translated *wasted*). That stands in remarkable contiguity to the facility and abundance of supply. Here was that touch by which the loaf, as it were, sprang up like a field of wheat; by which, at a word, there was poured abroad an abundance of food for an army, without metes or bounds. And yet, that very One

who had the power of increasing the loaves and fishes, he who could have changed stone to bread, he who could have rained down manna again, as it was rained down in the wilderness; he who had just shown the people that they had no need of anxiety about food,—he it was who said, “Gather up the fragments that remain, that nothing be wasted.”

And they gathered twelve baskets full—that is to say, such baskets as they were accustomed to carry with them for their own supply. These twelve baskets were filled with the broken fragments; and upon these doubtless the disciples and the Master himself fed.

This is recorded for our use; and it seems to me that there is a great deal of instruction in it; especially for the young, for those who are beginning life, and for those who are teaching the young how to begin life.

“That nothing be wasted”—that is a lesson from the lips of Christ to his disciples, and through them to all men. The gospel contains a thousand injunctions in regard to the duty of frugality, economy, carefulness; and it is on the subject of carefulness in small things, it is on the subject of looking after the little as a means of securing the much, that I mean to speak a few words to you this evening.

First, in regard to external results. Nothing can be more certain in such a land as this, under such a sky, and with such prodigal abundance, than that the ordinary wants of every man, woman and child may be amply supplied. It is true that there is much poverty, and it is true that in exceptional cases this is not the fault of the poor—certainly it is not in the large centres of population, where persons are subject to great and sudden revulsions; and where upon the death of the father, by disease it may be, the mother, with large troops of children around her, finds herself all at once without friends in a strange land, and without any occupation which is adequate for their support. There may be reasons of poverty which do not involve wrong; but looking comprehensively through city and town and village and country, the general truth will stand, that no man in this land suffers from poverty unless it be more than his fault—unless it be his *sin*. There is enough and to spare thrice over; and if

men have not enough, it is owing to the want of provident care, and foresight, and industry, and frugality, and wise saving. That is the general truth.

Now, in regard to the great multitude of men who live in communities, they have their way to make. They always have had, and they always will have. Those who transmit to their children competency are the exceptional class.

Comparatively, however, all can give their children education and good training. Out of these come good habits; but so far as establishing them in the outward prosperities of life is concerned, the great multitude are not able to do it; and their children, boys and girls, are obliged to look forward into life with a consciousness that they must make their own way.

This is, on the whole, a very great blessing. There can scarcely be anything that is less to be desired than a condition of prosperity which takes from the child a feeling of responsibility for his own education, and for his own well-being, and which leads him to make his father and mother a crutch, and to hobble, leaning on their strength, instead of learning to stand on his own feet, and to provide for himself.

There is, essential to morality, essential to self-respect, essential to that confidence which carries in it success in life, a feeling of independence, a sense of responsibility, a state of mind in which a young man says, "I must take care of myself." And poverty, though it has many hard times, and much that is disagreeable, has this redeeming quality, that it turns out of the houses of the poor those who never thought that they were to inherit anything—those who never had any other thought than this: "If I thrive, I must be the architect of my own thrift."

It is a great thing for children to have learning; to have accomplishments; to have good manners; to know the ways of the world; to be versed in a thousand matters of this kind: but, after all, a child that has nothing but these, and has not an indomitable self-helping quality, is like a watch that has a fine dial, a fine hour hand, and a fine minute hand, but no works inside. In other words, he is like a watch that

is good-looking, and has all the outward apparatus for keeping time, but has not the machinery.

That is the trouble with hundreds and thousands of children of prosperity. They are accomplished and well dressed in youth; they have letters of introduction, their father's name is a great recommendation of them, and they start well; but when the burden comes, when life goes hard, and they are left to themselves, then they are at a loss what to do. The enterprise, the perseverance, the fruitfulness which comes from the lessons that are learned in poverty, they lack. It often happens that the best beginners come out worst at the end. It often happens that those who begin at the bottom rise the highest. As there is a sense in which the lowest are perpetually coming to the top, and in which those at the top are perpetually sinking to the bottom, the great necessity in every household, in starting the young, is that they shall be started with the habit of helping themselves, and of knowing how to help themselves—and that, too, in respect to physical things. We must not despise things of the flesh, of matter, or of the natural world. As long as we are incarnated, we must live by a wise administration of physical things. The habit of taking care of things, and of learning to take care of them, is one of those elements which are essential to prosperity.

In the first place, as soon as a child comes to an age in which it can discern between good and evil, or between prosperity and adversity, if it is in the midst of such abundance that it has no care, it grows up without learning how to be careful. Looking after little things, that nothing may be lost, is one of the ways in which men learn to be careful. It is one of the ways in which they are taught that kind of sharpness which men's faculties need as much as tools need a sharp and cutting edge. This sharpness comes by the exercise of thoughtfulness at the beginning of life. The wise adaptation of little to little; the making the little more, and the more most; the habit of wise frugality. The knowing how to turn everything that one touches into some economic use; the being willing to do it; the waiting in the doing of it until by frugality and care you are able to live more largely,

—all these things are elements of education which carry with them, as I shall show by and by more at length, a moral result; but in the first instance they carry thrift with them.

Now, as a general rule, though thrift is not piety, unthrift is impiety, or tends toward it. The habit of thrift—that is, the habit of thinking, of watching, of waiting, of saving, of using; the habit of thoughtfulness; the habit of adapting one's self to things as they are,—this habit is preëminently educating and beneficial, whereas the opposite quality—indifference, carelessness, wastefulness—is a relaxing, a dissolving element.

It is not the bread you waste, but the habit of wasting bread, that is so much to be deplored; it is not the clothes that are thrown aside half used, but the habit of not guarding things, to their utmost bound of use; it is not that you squander what another would use, but that you have a kind of open-door hand through which your property goes out as fast as on the other side it comes in.

I think I may say, that a man of health, with an ordinary endowment of faculties, beginning no matter how poor, should always leave enough when he dies to pay his funeral expenses. It is a shame for a man to die without leaving his funeral expenses provided for. A man ought at least to lay aside in life enough to secure himself a decent burial.

And that is not enough. Even the coral-worm adds his small contribution; and little by little the diameter of the island increases: and if a worm will not die without leaving his monument behind, how much less should a man. It is a shame and a disgrace, and ought to be so considered by everybody, for a man not to organize material force enough to leave the world about him better than it was before he came into life.

That which measures the gradual ascent in the development of the animal kingdom is the power of living beyond the present—a power which comes with an increase of the nervous system, and especially with an increase of the brain system. It is this increase that marks the growth of the animal kingdom from the lowest point to the highest. That which distinguishes a human being from all below him is in

the mental faculties: not in the mere quality of foresight, for that faculty in the brute is not to any considerable degree expansible, the bound is very narrow in which it is susceptible of development; but in man there is no assignable limit to it. One thing that makes the difference between man and the creature below him is that he can live in the past a hundred times more than any other animal. The memory—the power of repeating the experiences of life; the power of living over again in the present that which has gone by,—this is peculiar to man. He has also the power of living in the future—and that, not simply by the fancy, but by that prophecy which comes from knowing cause and effect; by studying the relations between the producing power and the resultant of the producing power.

Therefore, man is distinguished from all below him by the fact that he looks forward, and is sagacious, and not only draws help from the future, but brings to bear considerations of the future upon the organization of the present hour, so that every step afterwards has a certain fitness to which his whole life is organized; and it links in day by day and year by year to make his life complete.

The squanderer lives for the hour, and has not enough for the day. He spends the day in rollicking sociality, and does not trouble himself about to-morrow. He says, "Sufficient unto the day is the evil thereof; to-morrow we die; let us eat, drink and be merry."

Now, squandering has this essential vice about it, that it leaves out foresight. It is a characteristic of those who live for the hour, instead of for the life. Almost always, they burn out soon; their life grows more and more fragmentary; they are demoralized by it. No man thrives who does not know how to weave hour to hour. As men who build rafts put stick to stick; and as the rafts grow more and more buoyant as each stick is added, until they will bear one man, and two men, and three men, and any weight that they are required to carry; so men add to-day to to-morrow, this week to next week, this year to next year, and so on, thus building broader and broader the hull that is to sail upon the great sea of life. He who is able to organize the whole of

his life by thoughtfulness, by care, and by that sagacity, that foresight which comes from the tendency to take care of the little things of to-day—he is the man that prospers. Taking care of little things, then, is not the beggar's business. It is education. It is thrift.

This is peculiarly true at such a time as this, when men are vehemently tempted to unthrift, when they are tempted to think that care means stinginess, that frugality is ungentlemanly, and that it is unbecoming a gentleman not to seem rich. They are not rich; they know it; they know that other people know it; they know that if they have withal to spend, it is because their father gave it to them, and not because they earned it: and yet they are ashamed, in traveling, to take the most economical methods. If they go to Boston or New York, they are ashamed not to put up at a first class hotel; and not to carry themselves as if they were able to do it. Though they are as poor as worms, it seems to them a degradation not to appear as though they were rich; whereas, the degradation is just the other way. They are not willing to seem what they really are. They are poor (almost all men are, or ought to be) when they start in life; and they have their character to make, their property to make, their standing to make, their reputation to make, everything to make. They are architects of themselves. And they want to live in profusion and extravagance. The moment they do this, they are on the road to the penitentiary. And broad is that road. If there be few that walk in it, it is because all are not there that ought to be.

Now, at this time, there are multitudes of young men who are ashamed of economy. They are ashamed to wear the old coat, and they keep getting a better and a better one. They cannot deny themselves those things which shall make them presentable among their fellow men. They are bound to gain a position in life. They are ashamed of frugality. They are ashamed of gathering up fragments, that nothing may be lost. They want to live as though they were almoners of a perpetual miracle, and as though their loaf could never be exhausted. And so they are led into a thousand temptations besides this grand trunk mystery—

namely, that of living a false life, an unreal, an unseemly, an unmanly life.

Moreover, there is, in the time in which we live, a great disposition to indulge in luxury, and in an unwarrantable kind of luxury—that is to say, such luxury as exists where a man has appetites which are higher than his mouth; where a man's eye is cultured—where he wants beauty; where his ears are hungry—where he wants the solace and instruction of sweet sounds chorded and harmonized; where he wants to see fitness, aptitude, taste, all that is refined in his surroundings. That is a sign of development and growth. But there is another kind of luxury—a kind of swash luxury—where persons want to feed the body unnecessarily, without any discretion, and without reference to comfort; and this is a sort of luxury that men are tempted to.

I am sorry to see that our prosperity and aggrandizement in this land is such that our habits of hospitality are directly opposed to simple friendliness. I think society moves on itself less easily than it should do, because we are not economical of little things. We desire to make a great show. You cannot invite me to your house, without spreading your table as you cannot afford to. If it were enough that you had your friends with you; if they would be satisfied with a wheaten loaf and a cup of tea or a glass of water; and if you made up for sweetmeats and other things with high conversation, why, then it would be in your power to see them oftener, and to give more thought and time to their entertainment. I do not say that, if you had the means, it would not be proper for you to take more pains for your friends, and set before them more luxuries; I do not despise the luxuries of life, even in that regard: but I say that a man who is endowed with reason, that he may act in accordance with the nature of things, and in accordance with the circumstances which surround him, is foolish if he does not use it in this matter in such a way as not to drain himself of resources. It is great folly for a man to go without society, for the sake of luxuries that are not necessary. If we fail to receive company because we cannot receive them in the style we would, or if, by receiving a few friends in fine style, we render ourselves unable to

receive others, and so throw ourselves out of familiar intercourse that would make us wiser and better, we thereby harm ourselves and others ; for, as a general thing, men are better for moving on men. If you mix men up, they will always come out the better for it. If you mingle with men, you will seldom find them as bad as you thought they were ; or, if you find that they are bad in spots, you will also find that there are many good spots in them which you did not know anything about before. Oftentimes, those asperities which we think we see in men, and which hinder our intimacy with them, disappear when we come to meet them socially. So that, in the course of life, all such extravagant luxuries as prevent freedom and frequency of hospitality tend to injure society. The habit of not caring for little things, and of aspiring to extravagances, injures not only society, but also the person himself who is wanting in carefulness, and who is extravagant in his aspirations.

But there are more considerations in connection with this matter. The whole world is God's university of education. Do not let any man think that he gets the whole of his education in the schools—he gets but little of it there ; or in the church—he gets but single rays of it there ; or in the household—he gets but a partial education there. A man is educated by his business ; by his companions ; by the ten thousand influences of the climate ; of the farm ; of the shop ; of the men that work next to him ; of the political institutions under which he lives ; of the length of the winter and of the summer ; of the heavens above, and of the earth beneath ; of society at large. Men are educated by these various elements, and not by any one institution, or any one line of influence.

Now, in the education of men, it is not so much certain philosophical ideas or certain great truths that educate them. Certain inward tendencies, certain germinant elements of the soul itself, determine very largely the results of education. He who has been trained to look at things as they are, to irradiate them with fancy, and to make them ideal ; he who has learned to know what things are, in themselves, and in their relations to other things ; he who has been taught in

early life to organize things, to put them together, to give them vivific power; he who in early life has been taught to do much with a little; he who has come to understand how to do without what he greatly wants; he who is able to stand on realities instead of specious appearances,—such a man has an education, and a true education, though it may have come from poverty.

Poverty and Sorrow are twin schoolmasters, and have graduated more noble men than any other two schoolmasters in this world. They have spoiled a good many in the making, of course; but there is a great deal of material which cannot be worked up very well without spoiling. Many men have by poverty been destroyed, but more have been made rich by poverty than ever riches have made rich.

And sorrow, or that adversity which oppresses a man, often quickens him, gives him impetus, develops him. That necessity which is laid upon a man inwardly and outwardly is, so far as thrift in this world is concerned, absolutely essential.

It is a common saying, in respect to certain people who come among us, that they can live on what we throw away. It is said that a German will support his family on the wastes of our households. It is a complaint which is made in business communities, that profits are small. Men say, "We cannot do business honestly and thrive: the Jews are taking all our business from us." Why is this? Are they smarter than you are? Are they more industrious than you are? "Oh, no, but they are less scrupulous: they have no conscience." That is not it. It does not take so much to support them as it does to support you. They live on less than you do, and they are willing to live on less. They save what they get. They take care of the fragments, and on the fragments they live; and, so far as that is concerned, they live about as well as you do. The difference is in the amount of care and thought which is put into the living. They give to it more flavor than you do. And if you demand more than they do, you cannot stand the competition, and they will thrive while you will not. That is according to a law of nature.

Alas, that the children of our emigrants who came over should forget this ; for they are about as bad as if they had been born here. They have come to a land of fine climate, of abundant soil, and of liberal ideas. Their fathers and mothers grubbed in the street, and whacked at the roots and stumps of things, and lived on very little, and lived, as it is thought, very poorly. But they amassed more or less property, and their children, beginning higher up, lack the education which comes from collecting and saving : and so, for want of economy and frugality, they very soon run through all that was amassed for them ; and they have to begin at the ground, and come up again.

So, there is this perpetual revolution. It is very seldom that you see prosperity go through more than one or two generations. Ordinarily speaking, a man earns property, and his children spend it, and their children begin over again ; so that the wheel turns around once in three or four generations. As the old Antæus was said to renew his strength by touching the ground, so it seems as though God had ordained that the strength of men should be renewed by their touching the ground once in three generations.

Now, the lesson to be learned is that of care in little things ; and it is a lesson which is too often learned through the experiment of shiftlessness and a want of economy. The effect upon the mind of a lack of care in little things, of a want of saving the fragments, that nothing be squandered or wasted, is to teach men this lesson. No other habit that takes hold of a man's outward life can produce so striking an inward effect upon the regularity of the intellect and social and moral life, as that of frugality. The habit of carefulness, of organization, of foresight, of sagacity, is the germ-form of morality, and out of morality comes spirituality, which is morality carried into blossom. Therefore, as the carelessness of youth works its way all through the disposition, and makes it a great deal different, so does the carefulness of youth.

There are many directions in which this subject might be applied ; but I shall not weary you by going at length into them. I give you this general outline, and leave you to fill

it up by your own experience, observation, and reflection. I may say, however, that it has a relation to the whole of our existence, and is susceptible of a much higher and more spiritual application than I have given to it.

We are told, under the form of a parable, that a king gave to his servants various talents : to one, five ; to another, two ; to another, one. He told them to increase and multiply them. They went away, and when they returned, one, by faithful usage, had doubled his money ; and he received commendation. The second, by faithful use of a smaller sum, had doubled it ; and he received praise, and promises of reward. The last, by a perversion of care and attention, buried his ; and he received severe condemnation. This shadows to us the life in which we are thrown ; that we may rightly apprehend our duties to ourselves, to our families, to our neighbors, to society, to the great cause of humanity, to God, and to the spirit-land toward which we are going. He who is faithful in little is faithful in much. He that, in this life, administers in spiritual things with care, with thought, with organizing power, with persistence, with wise foresight, and with sagacity, looking through the present into the future ; he who dwells with truth, and accepts it, and shapes his life in accordance with it,—he shall be thrifty forever and forever : but he who waits for miracles, or great explosive influences, or a wild delirium of excitements which shall draw him into the right channel or way ; he who squanders his time, and neglects his opportunities, and is a spendthrift in things social and moral, will be a bankrupt in things spiritual. All opportunities, however small ; all influences, however feeble ; and whatever things are given to us to profit withal,—these should be not hoarded, but economized ; not brooded idolatrously, but nevertheless carefully organized and used.

And so, when out of this life we rise to the life eternal, it shall be found that in economy in things spiritual, as in economy in things temporal, we have fitted ourselves out for a successful life among men ; and, by an equivalent care, by using our opportunities and means—the lowest and the least, as well as the highest and the greatest—we shall find that

we have also made ourselves thrifty for the life that is to come.

Be ashamed, then, only of shame. Be ashamed only that you are ashamed to be what you are. Be ashamed of false appearances. Be ashamed of intemperate appetites. If you are ashamed of the necessity of industry, be ashamed of that. Be willing to be a true man, and to take life just where God put you into it, and to begin with the things that are at your hand, neither envying others nor waiting for any good luck. By the legitimate exercise of your own thought and care and organizing power, build yourself up day by day, gathering and saving what you gather. Be willing to live within your means. Scorn seeming. Be absolutely unwilling to appear to be more than you are. And if, in divine providence, it is needful for you always to be plain, always to be economical and careful, and always to labor, do not be ashamed to accept the lot which Providence has assigned to you. And remember, that a man's life consisteth not of things which he possesseth. Every one of you, while laboring for the bread that perishes, should labor for that bread which cometh down from heaven. Your treasure is of the soul; your nobility is of the disposition; and your riches are where moth and rust do not corrupt, and where thieves break not through to steal.

PRAYER BEFORE THE SERMON.

O LORD, our God, if we draw near to thee boldly, it is by thine own invitation; it is because thou hast taught us to love thee, and hast granted us thy love which casts out fear. We have heard thee calling us, and saying, Henceforth ye are not servants, but friends. Yea, thou hast made us to know the friendship which may be between God and the heart of man; for, though the fullness of thy nature has never been, and never can be, unfelt; though we have never discerned thee in all the circuit of thy being, nor measured any part of the height, the depth, the length, and the breadth of divine love, or wisdom, or power, or any attribute of thine, yet thou hast so far made thyself known to us as to fill our souls with wonder and with gladness. And we trust thee; and we have drawn near to thee so often in such emergencies and with such sorrows, that we bear witness that it is not in vain to approach God, and to call upon him. For thou dost open to those that knock; thou art heart-found by those who seek; thou dost give in over-measure to those who are willing to receive; and we rejoice that thou dost know how to do all things for our good—not according to the rule and measure of our asking, not according to the interpretation of our judgment, but according to thine infinite wisdom and goodness, knowing what is best.

We thank thee that our prayers are not often unanswered, and that where they are unanswered, the not answering is a greater mercy than that would be which gives us what we ask. We thank thee that our prayers do not come to thee clothed with all the obscurity and ignorance and passionateness of our earthly be-stormed life. The Spirit maketh intercession for us; and, through thy knowledge and sympathy and goodness, our wants are interpreted better than through our making them known. We rejoice that thus we may come to thee without fear of error or mistake, and that we are, in the circuit of thy being, surely enriched whether by giving or withholding; whether by joys that are sent forth like summer, or by troubles that come upon us like winter; whether by prosperity or adversity; whether by the revealing of thy face, or by the hiding of it. When thou comest in darkness; when thy hand is severe; when we are smitten; when the thorn doth enter our side,—then thou art gracious and art still full of mercy, and art helping, answering either the prayers that we have made, or those that we should have uttered.

Thou art in thy goodness ineffable. Thy way is past finding out. The longer we live, and the more thou art brought down to our innermost consciousness, the more we feel that we could not live without our God, and that we could not live with God, if he were not so full of mercy, and *tender* mercy; if he were not so full of patience, and *long-suffering* patience.

And now, with the full consciousness of our ill deserts, ready to be ashamed if thou dost not hide our shame, ready to be abased if thou dost not lift us up, knowing our temptableness, and the facility with which we fall, and how far we are from holiness, and how un-

worthy we are of any standing or acceptance with thee,—with all this consciousness we draw near boldly to the throne of grace, to obtain mercy and help in time of need.

O thou all-glorious Father of our Lord and Saviour Jesus Christ, accept the poverty of our gratitude. Accept our praise, though it be so poor. Accept our trust. Let us lean upon thee. And as thou hast been faithful, O wonderful Faithfulness! to thy people in every age—to the poor, to the outcast, to the despised and needy—so be thou still the Defender of the weak, the Protector of the oppressed, the Enlightener of the ignorant, the Succorer of all those that are beset with any trouble. We beseech of thee to-night, that every heart may go up to God knowing that divine mercy is that which each heart needs, and that God lives to do good, and is God by reason of universal goodness. And so we pray that we may to-night, in the consciousness of thy presence, in our communion with thee, in this giving ourselves up with an entire yielding to thee, find that gladness and joy which is in thy presence forevermore.

Grant thy blessing upon all those who are gathered in this place to-night, in their households; in their individual and personal wants; in all the errands of their lives; in every achievement to which they have set themselves. May every one have strength and divine direction. Grant to every one the power to resist evil, to discern it, and to know it afar off. Give to every one the savor of goodness, and a love of all things that are good. Guide all households—the children, the parents, all that belong to them. May every family in this congregation be blessed of God. Abide in every household. Sanctify all joy and love therein.

We beseech thee to bless all who are providentially present with us to-night—strangers, perhaps in a strange land, yet not far from thee, and so, near to all whom they love. May they feel that in the presence of our God and Saviour they are brought very near to home and to love; and may they rejoice with us to-night in the fullness of the blessing of Almighty God.

We pray for all the churches round about us, and for thy servants who are striving, according to the measure of strength which thou hast given them, to build up the interests of Christ Jesus in the field which thou hast committed to them. We pray that they may have strength to labor, that they may have wisdom in their ministrations, and that they may have great love for those who are committed to their charge. We beseech of thee, O thou Shepherd, that thou wilt give to thy shepherds those whom thou hast put under their care. We pray that thou wilt make thy people more charitable one toward another. We pray that the love of Christ may purge out the leaven of envy and jealousy and selfishness, and that all who love thee and are beloved of thee may be gathered together in sympathy, and in common desires and labors for the welfare of mankind, and for the honor and glory of thy name.

We beseech thee that thou wilt help us to-night to speak somewhat that will be for the encouragement, instruction and guidance of those who are beginning life. We pray for the young, and especially for the young in these great cities, where they are surrounded

by so many temptations, and are liable to so many influences which are drawing them hither and thither.

O Lord God, we pray that thou wilt teach them how to cleanse their hearts, and walk in the ways of righteousness; and grant that they may at last, having come to a ripe and noble manhood, bear witness to the guidance of God; and that this generation after generation may be raised up, advanced, and made purer and more holy, until the whole earth shall be filled with thy glory.

And to thy name, Father, Son, and Spirit, shall be the praise. *Amen.*



PRAYER AFTER THE SERMON.

Our Father, we beseech thee that thou wilt teach us to gather from thy word, not only the great truths which lie apparent, but all those other truths which lie darkling—which are hid under every leaf and in every thicket. We pray that thou wilt teach us that wisdom which shall enable us to become eminent in this life for truth, for honor, for virtue, for fidelity, for manliness, that so this life itself may be the capital with which to begin the life that is to come. And when we draw near to our release and our emancipation, when we draw near to the spirit land, oh, let us not go there as paupers; may we go with strength, and with an experience which has wrought wisdom, and with a wisdom which has wrought love, and with a love that has wrought purity, and with a purity that has wrought faith; and with joy and ecstasy may we enter in, to be forever with the Lord.

And to the Father, the Son, and the Spirit shall be praises everlasting. *Amen.*



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

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